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THE Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP AND CHARACTER

IN

RELIGION.

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GREETING!

We want to make this Pamphlet Mission go like a benediction among Liberal thinkers all through the West. To feel, when the work gets fairly under way, that our little messenger is the most welcome visitor, especially in the lonely homes and thinly scattered communities of free religious thinkers, that ever comes. We trust they will look for it then as one of their choice blessings, and find nobler uses in it than we can yet dream of. But this can only be done as those who are like-minded with ourselves take hold with us, and spread the news, far and wide, of its birth and promise; subscribe for as many copies as they can well afford to, and send them out where they know they will be a blessing.

It has been a cherished thought with some of us for a long time, that some such pamphlet might be printed, as the good seed of Sunday services where Liberal thinkers have none, and want to meet for worship, and a sermon. If the Pamphlet Mission should strike this fine use, the editors will be glad to print a short service in connection with it, which may be used for this purpose, and will be glad to hear, at any rate, of a *desire* for such services, far and wide, among the people, and do their best to meet it. But the first thing to be done is for tens of thousands, in this Western country especially, to take right hold and help us. Cheer us by their good word and their subscriptions, to do our very best to make the Pamphlet Mission thoroughly effective, and then, we have no doubt, that whatever good beside lies in its heart, will speedily appear.

We need not say that our whole desire is to promote God's truth. If there should ever be any money in the venture, it will go right back into the publication, to the last cent, so as to make it still more worthy and more useful. And we cannot doubt, that if all our friends will take hold with us, the Pamphlet Mission will grow, in time, to be one of the choicest agencies for the promotion of the truth we can possibly desire.

ROBERT COLLYER.

PROSPECTUS.

It is proposed to publish a fortnightly series of Liberal Religious pamphlets on the Unity, the Evolution, the Doctrines, the Bibles, and the Leaders of Religion; on the relations of religion to science, to devotion and conduct, and on kindred topics, written by men whose word combines liberal thought with religious feeling. The Central Committee and Editors-in-charge, without becoming responsible for the ideas contained in detail, hope that each number of the publication will make good the promise of its title; *i. e.*, that each will stand for real FREEDOM of mind, for real FELLOWSHIP between differing minds, and as most important of all, for CHARACTER as the *test* and *essence* of *religion*.

The pamphlets will be issued on the first and fifteenth of the month. Each one will usually contain an essay or sermon, with several pages of shorter articles, news-items about Liberal work, Liberal books, etc. We hope not only to meet the want of persons who are already connected with Liberal organizations throughout the West, but especially do we desire to reach the *isolated Liberals*—the fives and tens and twenties in small towns—men and women thirsty for such words as these pamphlets will carry. Besides their use in the home, they can do good service among the neighbors, and furnish regular material for Sunday meetings and discussions in places hardly to be reached by Liberal preachers. To all who welcome them we would say:

1. Turn missionary and local agent. Show your copies right and left. Form the clubs of "ten" and "twenty-five" subscribers mentioned below, wherever distribution will be easy; and, to lessen the feeling of expense, perhaps volunteer to act as treasurer, and make it a cash business between your friends and yourself, and thus secure, *for five cents once a fortnight*, a silent preacher in your neighborhood preaching Freedom, Fellowship and Character in Religion.

2. Send us all the addresses you can of persons likely to be interested in the publication, but whom you cannot conveniently reach yourself—addresses of persons either in your own town or in other towns and states; remembering that it is those "isolated Liberals" whom we most wish to find. Without your help they will remain unknown to us; with each subscriber's help, we can find out a great many.

3. Editors willing to trust us and such names as those upon the list below, we hope will aid our effort by recommending and quoting from the publication; and ministers, by forming clubs of subscribers in their parishes.

Please notice the subscription blank inclosed, and fill and return the same to Miss FRANCES L. ROBERTS, Business Agent, 65 Washington Street, Chicago, Ills.

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with one extra copy free to person getting up the club.

Twenty-five subscriptions mailed to one address, (postage paid) each, per year, $1.25
and one extra copy free to person getting up the club.

The following writers have consented to furnish papers for the first six months, in the order given:

1.	Rev. ROBERT COLLYER,	Chicago.
2.	OCTAVIUS B. FROTHINGHAM,	New York.
3.	H. W. THOMAS, D. D.	Chicago.
4.	Rev. M. J. SAVAGE,	Boston.
5.	Prof. DAVID SWING,	Chicago.
6.	JAS. FREEMAN CLARKE, D. D.	Boston.
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9.	W. H. RYDER, D. D.,	Chicago.
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11.	Rev. BROOKE HERFORD,	Chicago.
12.	Rev. T. B. FORBUSH,	Chicago.

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SPECIMEN NUMBERS SENT FREE!

This number of the PAMPHLET MISSION will be sent FREE in as large quantities as desired, to ministers who wish to distribute them among their congregations with a view to getting lists of subscribers, and to all other persons who wish to use them in the same way. We are aware that people like to see what they are subscribing for. Send for specimen copies, therefore, all you can make use of—one, ten, fifty, a hundred, or more. And then *follow up the matter energetically*, and *secure at once all the subscribers you can.*

The Spirit of the New Faith.

BY O. B. FROTHINGHAM.

By the spirit of a thing I mean the bearing, the intent, the purpose of the thing. The spirit of a deed is the temper that actuates the deed; the spirit of a movement is the guiding and shaping tendency of the movement; the spirit of a doctrinal or political system is the general philosophical or social end the system is designed to serve; the spirit of a man is the life purpose of the man, the drift of his desire, the set current of his motives.

Many years ago I listened to a wise teacher who discussed the question whether it was better to hold truth in the spirit of error or to hold error in the spirit of truth. The separate arguments are now forgotten; but the great points maintained are distinct in my recollection. The main conclusion arrived at was, that it was better to hold error in the spirit of truth than to hold truth in the spirit of error. For, said the preacher, in the first place, there is no such thing as truth, intelligently and broadly understood—truth in the sense of personal conviction, truth in the sense of moral assurance—unless the spirit of truth be present; that is to say, unless one seek the truth and live in it for its own sake, apart from any private designs or intentions; unless he devote himself to the truth at some personal sacrifice, if sacrifice be necessary; unless he hold the truth, or what he deems such, disinterestedly, as we say, having an honest and determined purpose to find the truth, what he considers the truth will be no truth at all, but an empty semblance of truth—an echo of it—a formula on the lips, but no substance of faith in the heart; something that

resembles the dried leaves of autumn, plucked from the tree, to be carefully pressed and preserved in an album, or placed in vases, or hung in wreaths. Separated from the tree, these, however brilliant in color, have no life, no fragrance, no dewy, natural bloom. They soon lose the freshness and beauty of their color. When exposed to the sun-beams on which they should live, they crackle and fade. So one who professes to hold correct opinions, nay, who does hold correct opinions without the earnest desire of the heart that imparts to them a vital glow, without the sincerity and directness of moral intention which give them animation and force, does not, strictly speaking, hold truth. Wise traditions may come to him; he may have read and remembered the words of some good book; he may have heard edifying doctrine from a learned instructor; but the essential thing, the personal conviction, he will not have. The man who is earnest to find truth, the true-hearted, earnest-minded man, will really have more truth, although misled by intellectual infirmity, thwarted by insufficiency of information and, through inadequacy of mental resources, led into incidental error.

Moreover, said this wise teacher, no man can communicate the truth unless he hold it in the spirit of truth; because one does not communicate by his lips alone but by his whole personality, his presence, his manner, the expression of his countenance; by the look in his eyes, the tones of his voice, and below all this, by the moral drift of his being, declared in ways too numerous and subtle to be described. It is more than possible that one may go through the world, contradicting himself continually, preaching one set of opinions with word and pen and expressing another set of opinions in his life; his heart pouring an influence upon the air sufficient to deaden the effect of his thought. We communicate ourselves at all times, in every motion; and the words that we formally utter, though they be believed at the moment of utterance, may be after all but idle waves of the agitated air whose pulses beat upon human ears so lightly as to make no impression. This

is, probably, one reason why so much of the good teaching that has been given to the world has fallen powerless upon the world's conviction; it has not been backed by heart, will, conscience, by the life which should correspond with the teaching. Hence we conclude, not so much that it is better to hold error in the spirit of truth than to hold truth in the spirit of error, but rather, that no person can hold truth except in the spirit of truth; the person who teaches error in the spirit of truth actually communicates truth that makes the consequences of his error insignificant. Where the spirit of personal conviction is wanting, the moral teacher never convinces or persuades. The belligerent peace man who argues the beauty of peace with clenched fists, who thunders and lightens against his adversary, waging a remorseless war of words against those who oppose his idea, never will do much to advance the cause of brotherly kindness. The anti-slavery champion who pleads for the emancipation of one class of his fellow-beings in a spirit that would crush another class, a spirit arbitrary, absolute and tyrannical as that he resents, having no patience with those who do not agree with his precise form of statement, and demanding that everybody shall submit mind and will to his dictation, will never break many chains. The intemperate teacher of temperance, who in proportion to the fervor of his plea for temperance loses the balance of his judgment, is intoxicated by passion, wild in argument, hot in word and action, can never be much relied upon to rescue victims from the vice he abhors. A few years ago, when Joseph Arch, the English land reformer, accompanied by earnest men of his brotherhood, waited in deputation on certain landed proprietors, a bishop of the church of England, so we were told, advised the landlords to duck the petitioners in the nearest horse-pond. I will venture to say that that particular bishop of the English church, at the last day, when accounts are settled, will not be able to plead that in this case he won souls to the Christ who inculcated peace and good will to men.

During the fiery days of the first French revolution, when

atheism seemed for the time to have supplanted the belief in God, a small knot of speculative atheists, seized with the zeal for establishing their faith, conceived the purpose to efface Christianity from the civilized world. They were profoundly earnest men, intellectually and morally convinced; they held their atheistic creed in a large, generous, even in a humane spirit; they were willing to work and endure; no idle dreamers, no barren speculators, but men who accepted their place, took up their appointed task, and were determined to do what they could, in the cause of what they regarded as enlightenment and mental liberation, though it should be at the risk of their lives. In a moment of enthusiasm they bethought themselves, as I said, of putting an end to the Christian church; but they undertook to do it by using the very means that the Christian church had always employed against the like of them; that is, they resorted to persecution. They shut up the places of worship, laid religious ordinances under prohibition, and made it impossible for the people to go to the priest for counsel or confession. What was the result? The result was that they turned against them the very people who should have been their friends, people who hated superstition as cordially as they did. Instead of commending their theory of the world and of providence to their fellow-citizens, they used the most effective means they could command to make their theory detestable to some, fanatical to others. They pulled down with one hand what they undertook to set up with the other, namely, faith in the validity of human reason. Their spirit was the spirit of ecclesiasticism; their system was the system of liberalism; they fought fire with fire instead of with water. So fatal is it to leave out from any system of opinions the spirit that corresponds with it; the system cannot in such case do itself justice.

The Roman church has always fallen back upon this argument, and with uniform success. It has appealed to its saints—its holy men and women whose lives of purity in an impure world, attested the power of their faith. One saint, it was

argued, is more persuasive than a generation of scholars. There is no argument so convincing as character. Appealing to these examples of humility, meekness, patience, submission, they seldom appealed in vain. See, said the devotees, what our church produces; behold the fruits from our tree; these are the men and women who justify the one church. Drop the book; let doctrine alone; look at these and become members of the true, because of the living, church. The appeal is made to San Carlo Borromeo; to Fenelon, "the swan of Cambray"; to Xavier; to Cheverus; to Mad. Swetchine and Mad. Guion; to Lacordaire; to a great multitude of men and women whose lives stand forth beautiful with earnestness and devotion as lights all over the Christian world. Fascinated by the beauty of this goodness, overawed by its grandeur, charmed by its grace, touched by its sorrow, people have forgotten that goodness can never guarantee correctness of opinion, but can only commend its character; that it does not follow that because one is a saint he must be a philosopher. Fascinated by the goodness, they have forgotten to scrutinize the character of the spirit which produced it, and have been willing for the mere sake of the goodness, to take without question what passed for truth, even overlooking the fact that the goodness itself was narrow, sectarian, ecclesiastical in spirit, and far less than human in form. Carlo Borromeo, for instance, was one of the conspicuous saints of all Christendom, still he was a narrow partisan, in some aspects a bigot. He believed cordially in submitting the mind and soul of man to spiritual authority. The supremacy of the Church was the core of his creed. He would burn stubborn heretics—that is, earnest protestants—at the stake. Nay, even the excellent Fenelon, in some respects one of the lovliest characters that the race has produced, allowed himself to fall into ecclesiastical policies that were certainly unworthy of so great a soul; policies that never could have been produced outside of a despotic system. The power of the spirit of disinterestedness is so great, so inspiring, that people fall under its spell, and allow it to carry

them away, and accept at its bidding beliefs their reason repudiates, and even errors of a monstrous kind.

An interesting illustration of this converting power of the spirit of truth comes to us from the old anti-slavery days. Mr. William Lloyd Garrison, the apostle of the movement for the abolition of slavery in the United States, found himself on one occasion, in a steamboat on the Mississippi River. On the boat was a slave-holder, one of the class his reform was directed against. They fell into conversation as fellow-travellers will, neither knowing the other's name, business or social position, or caring to inquire. There was but one question then under discussion—the question of slavery; the merits and demerits of the institution; its influence on whites and blacks; its warrant; its claim to exist, and its rights under the United States Constitution. Mr. Garrison advocated the view that he always held. His opponent maintained the opposite view. The debate was long and earnest, but was conducted in a spirit of so much candor and fairness, especially on Mr. Garrison's part, that, when the Northern abolitionist left the boat, his companion expressed great satisfaction, declared himself much surprised and gratified by the interview, adding with warmth, words to the effect that if all the abolitionists would talk as his companion did, there would be no danger of trouble from the question. "It is your Garrisons and Phillipes that make all the mischief." Mr. Garrison, without compromising his thought in the least, during the whole interview earnest and pointed as ever, was still so candid, fair and humane, showed so wide and just a comprehension of the position of all concerned in the institution, that his adversary was disarmed and obliged to admit the reasonableness of the opinion he was constrained by his situation to assail.

Every system has its own peculiar spirit; every mode of belief has; every church has. The spirit of Romanism is the spirit of submission to spiritual authority, a spirit of humiliation, an abject spirit; meek but subservient; narrow, of course; deep, but deep with the depth of abasement; a spirit easily

wrought to enthusiasm, and capable of being wrought to an intensity of fanaticism that carries everything before it, and destroys everything that stands in its path.

The spirit of Protestantism is dogmatical; earnest it will be, intense, but despotic, of course, because Protestantism believes that it alone has the revelation; that the revelation is primarily in the Bible and secondarily in the soul; consequently it domineers over other forms of faith, and the greater its earnestness, the more fervent its zeal, the heartier its desire for the spiritual welfare of man, the more closely is it attended by the spirit of intolerance. Even the most liberal Protestantism is not free from it. Unitarian Protestantism retains it.

The new faith must rise above this from the nature of things; For what is the new faith? What is its crowning peculiarity? What is its ultimate intellectual ground? The new faith rests frankly and composedly upon the doctrine of evolution—not maintaining the doctrine in any dogmatic sense; not pretending to define it with scientific accuracy, but accepting it in its broad meaning and lofty significance, planting itself upon it as the most probable account of the world's existence. Instead of believing that the creative power and wisdom interpose to carry out special plans and to impart special ideas to the race, it is persuaded that from the very beginning—from the *veriest* beginning—things have been working themselves gradually out into intelligent forms, into beautiful shapes, into varied use and loveliness and power. It contends that the world of humanity began at the beginning, and not at the end. It, therefore, discards miracles; rejects everything like supernatural interposition, considers as obsolete the popular theory of revelation. It has no inspired books distinguished in character and contents from the world's best literature. It sets up no teachers and prophets as proclaiming an infallible word. It expects no infallible word from any quarter. It reads no book with absolute or entire reverence such as no other literature can receive. It sees the work of the the supreme will and wisdom in the ordinary texture of the world; hailing its

vital presence as an influence working towards light, order, righteousness, goodness, perfection in individual man, and in the larger groupings of mankind, which we call societies. Planting itself upon this idea, the spirit that animates it must be peculiarly its own. It cannot be narrow, dogmatical or exclusive; nor can it be negative, scornful or contemptuous. It stands on an eminence far superior to the very highest attainment in professed good will.

The steps toward this position of generous, believing, hopeful, comprehensive faith are easily traced. The first and lowest stage of feeling is that of abhorrence. Religion persecutes what it regards as irreligion. One creed persecutes another which looks negative or incredulous. This has been the rule from time immemorial with every form of instituted belief. Every church has persecuted hostile or alien churches. Romanism persecuted Protestantism; Protestantism persecuted Liberal Christianity; Liberal Christianity persecuted the liberality that is no longer Christian. It is assumed that but one creed, one establishment, one form of organization, holds the truth; that all the rest hold error and damnable error; not philosophical error merely, not intellectual error, but error that touches the soul and dooms men to perdition. The logical inference was, that if the error could not be put down in one way, it must be in another; burn what you cannot convince, became the rule; consequently we see flaming stakes glaring amid the darkness of superstition, setting forth the ignorance of the ages that kindle the torch. We select a few score of names to describe the martyrdom; we mention some fifteen or twenty great men in science and philosophy who have been burned by the Roman Church; we speak familiarly of Servetus as the martyr to Calvinism. But we must multiply these twenty or thirty by thousands and tens of thousands to appreciate the fact that religion has persecuted religion, and persecuted on the theory that persecution was the only way of vindicating the infallible truth of God. The days of persecution are nearly numbered—not quite. Over large spaces of the

religious world persecution is the rule still among the barbarians of the soul. The Turks persecute the Christians; the Christians persecute the Turks; Mohametanism is cursed as the child of imposture. Romanism will persecute to-day where it has the chance; Protestantism actually persecutes according to modern methods, where it dares, here in New York—assuming that it has the infallible truth—it alone. In Spain the doctrine of toleration is preached, not practised. The government of Spain claims to be liberal to the extent of allowing Protestantism to show its head. It will not actively persecute with sword or faggot. It will not make inquisition into heresy; one may believe as he will; feel as he will, worship as he will,—provided he says nothing about it. One may be a Protestant in his heart; may bend the knee to his own Deity in the privacy of the closet; but he must not publish a newspaper or deliver a public address, or announce his system by open sign. A sect may have its chapels but must not put a sign on the door. Worshippers must not ask anybody by sound of bell to come in, nor must they when in, preach so loudly or sing so lustily that passers-by in the street will be attracted to enter. This is not persecution, perhaps, but it is not very easy to define wherein it differs from it, or to indicate the stage of advance it makes from it.

The next step above persecution is toleration. Toleration still assumes that a certain church, the prevailing church, has the infallible truth, and it makes great merit of bearing with other people who have it not. Such people shall be endured, but they must suffer the cold shoulder; they must submit to be called by hard names; they must expect to be slandered in the papers; they must put up with misrepresentation and falsehood. They shall be endured, but they shall be scorned. They shall be tolerated but hated. They shall be called fools, knaves, hypocrites, but they may show their presence; they may build and occupy churches, print their criticisms of the Scripture, practice their peculiar forms of observance. Such tolerance is a step from persecution, but a short step.

Charity is the last grace that has been professed in religion by any considerable number of people. It is considered by most as the final step—the ultimate gaol of kindness in spiritual affairs. The spirit of charity is commended by Christians as being the most excellent, the Supreme spirit, the spirit of the Master himself. But charity is not equivalent to brotherhood; it is not synonymous with fellowship or even with appreciation. Charity can be unjust; it is unjust in its pity. Pity, indeed, is its essence. It does not openly scorn, but it does openly compassionate, and compassion is but a more insinuating form of contempt. In being charitable, one must believe that he or she has the sole, complete truth; hence, he scarcely more than tolerates; only instead of the haughty pride of toleration, he manifests kindness, gentleness, and a sentimental forbearance that forbids the demonstration of ill-will. Charitable people, therefore, may be cold, indifferent, supercilious, in a way that, to the sensitive, is extremely disagreeable, and may be felt as extremely insulting. Charity, too, is limited in its reach. The churchman's charity is confined to church-people, actually, if not in terms. The dogmatist's charity does not pass cordially beyond the membership of his own communion.

The new faith therefore rises beyond charity to appreciation. It has no contempt; it has no toleration; it has no active or passive indifference. It has more than a negative good will; it has the warm sentiment of brotherhood. It can turn to the most abject forms of faith, the forms commonly regarded as superstition, and recognize their importance, their timeliness, even their benignity, in the periods when they prevailed. It can do justice to their intent, their purpose, their bearing, when faith alone discloses it. It can interpret their significance to their own believers, unaware of the spiritual sense of their own symbols. It has no language of disparagement for men like Mahomet, Zoroaster, Confucius, Pythagoras, or any other renowned teacher, reformer or saint. It has no words of scorn for men like Voltaire, Thomas Paine, D'Holbach, Diderot,

Socrates, Bolingbroke, the so-called, the self-styled infidels or atheists of their day. It takes these men at their best; judges their systems by the positive elements in them; enters into the unbeliever's state of mind, understands his purposes, divines his wishes, and interprets his ideas from the side motives that actuated them, and holds him to account for what he meant, rather than for what he said; remembering how seldom language is fairly interpreted by men of opposing schools. The new faith takes the old faiths by one hand and the modern faiths by the other, embraces all earnest people and cordially says: Let us be friends; we are all working together, thinking, hoping, feeling our way into the realms of truth, conspiring to further the welfare of mankind.

The new faith thus taking every mode of thought at its best, not at its worst, can do justice even to abhorrent opinions. It says to the atheist: "You deny the existence of God; you pluck Deity out of the heavens; leaving none but natural and human force in the world; very well, then put deity into your hearts. You say there is no creator of the universe; there must nevertheless be creative power somewhere; be yourself a creator. Do your utmost to revive the regenerating powers that are within you, and put them to the task of making the material and moral world what it should be. You ridicule the idea of a divine providence; but somebody must provide: be a providence yourself in your own place and after your own fashion; a human providence, watchful, careful, helpful, kind; show humanity that man has the capacity in himself for supplying his own necessities; logic compels you to this; compels you to look up, not down; to rank yourself with the affirmers, not with the deniers; with the builders, not with the destroyers; with the worshippers, not with the desecrators.

The new faith approaches the materialist in the same spirit. It says to him: "Be consistent with your own creed, and fulfil its positive requirements." You say there is no spirit in man or out of him; that matter is all in all. Very well; spiritualize matter, by exalting all its capabilities; you are bound

to develop the potencies of organization; it is incumbent upon you, as you maintain that there is no supernatural, superhuman world, to unfold the possibilities of this world. You are certain that there is no hereafter; teach men to honor, love, glorify their present existence. Teach them to believe in this life; believe yourself that the next life is the nearest life, and the nearest life is the life of to-day; show them that you understand the worth of the hours; make this life eternal by packing it full of purposes and deeds that never perish.

Men come forward and boldly profess a yet darker creed—the creed of the pessimist. They deliberately avow their conviction that the world they live in is the worst world possible. They believe less than the atheist does, who simply denies the existence of a Supreme power. The pessimist affirms the controlling power to be evil. He believes in no tendency to righteousness or beneficence. He looks neither upward nor forward, recognizes no power above the world or inside of it that works with a prevailing purpose towards order and harmony. The new faith takes the pessimist too at his word: "This is the worst possible world, you say; if you have the moral perception to discern that, the moral sensibility to feel it and complain of it, the moral earnestness to denounce it, the duty of trying to mend the world is laid upon you. Is the world full of ugliness, wickedness, error and sin? see if you can find nothing else in it, set yourself diligently to pick out the grains of beauty and grace that lie like gems amid the ashes; preserve all the saving qualities you can discover; add to them your own; be yourself a hopeful, brave man, bent on disproving the fact that you as well as the rest of the world are good for nothing—a bit of driftwood, or a devil."

When faith shall stand upon a spirit as comprehensive, sweet, tender and encouraging as this, at once all heretics will be disarmed. The wars between the churches will cease; sectarian hatred must be at an end; religionist will no longer clutch religionist by the throat and drag him down. All true seekers, believers, hopers, aspirers, workers, will be confessedly one

body, one fellowship, one family, contending zealously to bring in a new order of things. This is the spirit of the new faith. Toleration it looks upon as utterly unwarranted by reason or by love. Charity at its best is exceedingly imperfect; a thing that frequently faileth. The new faith will accept nothing less than cordial and full appreciation of every earnest endeavor that is made by any honest thinker or worker for humanity.

That the new spirit does not yet manifest itself as it should do among the disciples of the new faith, we freely concede, "and more's the pity;" and this is a reason, if reason be required, why it has not before this gathered hundreds of thousands into its fold. It has not yet quite outgrown the spirit of intolerance, suspicion, jealousy, the negative, the critical spirit; it has not yet laid down its weapons of war; it is still too much under the influence of the old ecclesiatical temper which has ruled the world for two thousand or three thousand years. But when the better time shall come, and believers in the new faith shall have outgrown this old acrimonious temper, then we shall see the converts flock in at all doors; then we shall see some sign of the golden day.

Friends, it is for us to make our contribution towards the coming of that great epoch.

Do not fail to read our Prospectus, on pp. iii and iv. Will friends in city and country, who are in sympathy with the PAMPHLET MISSION movement, interest themselves without delay to send us names of subscribers, and also of persons who might like to subscribe or act as agents in securing lists of subscribers. The regular terms of subscription fixed upon are low; and yet we reduce the terms still lower for clubs of ten and twenty-five.

Our aim is to furnish, at terms within the easy reach of all, a periodical so truly representative of the freshest and best religious thought of the time, as to meet the long-felt need—not only of Liberal societies of every name in all parts of the West, but especially Liberal people who live in places where such societies do not exist. We had proposed not to issue the first number of the PAMPHLET MISSION until twelve hundred subscribers had been obtained. We have not yet reached that number, but we are near enough to it so that we see plainly that it can easily be reached, and surpassed, if our friends generally are disposed to take hold of the matter with us *in the missionary spirit*, as a good many are doing already. Specimen copies will be sent free to all persons desiring to subscribe or act as agents.

Notes and News.

Mrs. BROWNING never wrote anything more beautiful than this:

> "I smiled to think God's greatness flowed around our incompleteness,
> Round our restlessness, his rest."

Rev. OLYMPIA BROWN has been preaching for the Liberals of Racine for some weeks, and gives good satisfaction.

The Boston Globe argues that Col. INGERSOLL is not a first-class infidel. "That is the most unkindest cut of all."

Messrs. D. APPLETON & Co. announce a "History of Opinions on the Scriptural Doctrine of Retribution," by Dr. EDWARD BEECHER.

The death of PIUS IX, the Pope of the Romish Church, was preceded by a few days by the death of ABDUL GHAFUR, the Pope of the Musselmans.

Prof. FELIX ADLER, in New York, is about establishing a Workingman's Lyceum and Library in connection with his Society for Ethical Culture.

Dr. THOMAS' able sermon on "Modern Doubt and Methodism" has been recently published in the *Religio-Philosophical Journal*, (Spiritualist) of this city.

President BARTLETT, of Dartmouth College, seems to have gained the very unenviable honor of having produced the ablest modern defense of the dogma of everlasting torments.

Rev. J. H. CROCKER, who last Fall came out from the Baptists and settled over the Unitarian Society in LaPorte, Ind., is working quietly and earnestly in his new place, and winning confidence and esteem.

The Legislature of Wisconsin recently came within two votes of passing a Bill to tax Church property. This looks like progress when we remember that last year the same measure was almost hooted out of the Chamber.

In all this discussion about "Hell," that drags its slow length along, has anything been said half so incisive as Father TAYLOR'S word about EMERSON: "EMERSON in hell! that good man! Why, it would turn the tide of immigration that way."

How honorable a thing it would be to be a rich man if all rich men would but make such noble use of their riches as did THEODORE

ROOSEVELT, who recently died in New York! But how pitiful a thing it is to be a rich man of the kind that we see so many, many of!

Prof. CRUNDEN, librarian of the Public School Library, (St. Louis) in his report shows by the improvements introduced, by the character and number of the books obtained and read, that he is a very efficient officer. The value and influence of the library have been raised and extended.

After trying the experiment, it is found that our space is too limited to be divided, with advantage, into two departments, as we had intended; one of "Current Thought" and one of "Notes and News." We shall hereafter combine the two under the single head of "Notes and News."

Rev. Mr. HERFORD'S church (Chicago) are making investigations in various directions with a view to the possible establishment of an Industrial School for poor children. We hope soon to give an account of the good work that is being done by the Industrial School of Unity (Mr. COLLYER'S) Church.

The Evolution (the Radical periodical started a year or so ago by ASA K. BUTTS, N. Y.) announces that it has reached the point where its subscriptions alone are paying all its expenses. It will be published during the present year as a monthly. No publication in this country is filled with more solid intellectual meat.

Rev. C. H. BRIGHAM will not return to Ann Arbor at least before Summer. His health is somewhat improved, so that he is doing considerable in the way of writing and preaching, yet he is not able to take up his old work. Rev. J. H. ALLEN, author of "Hebrew Men and Times," will occupy his place at Ann Arbor until June.

P. S.—As we go press, the painful news comes to us that M. BRIGHAM is again prostrated.

Since our genial and large-hearted brother MCCULLOCH has left Sheboygan, Wis., some enterprising young Liberal should look after that promising field, by gathering the homeless Unitarians and Universalists under one roof, as the Orthodox Congregationalists will probably call a more "strict" man than their friend MCCULLOCH.

The Unitarian Society of Kenosha, at their yearly meeting, found themselves without a dollar of debt, and with $41 in the Treasury. Rev. H. M. SIMMONS has been full of work there this winter, and, in addition to his pulpit services, has delivered a course of Scientific Lectures, which have drawn out large and appreciative audiences.

The Rev. G. E. GORDON asks all who are interested in systematic reading, as a means of Home Education, to send for a prospectus of the "Society for the Promotion of Home Education," now at work in Milwaukee, and see if some such plan will not benefit multitudes of young people who have got away from the care of schools, and yet who have not finished schooling.

Prayer or what? Perhaps Faith in man. "Our minister in Milwaukee, (writes a Unitarian) found it necessary to organize a Soup-house and Relief Society in that city; and hitherto has 'run' it with a full treasury, without begging a cent. The money was just sent in by the Milwaukee Board of Trade without 'call'; the banking account always keeping well ahead of the check book."

The Alliance says: "The gust of theological inquiry about hell has blown over. There was plenty of dust raised, but there was not much rain." We are much surprised if there was not rain enough to cause, as its final outcome, such a cooling down of the hell fires in the creeds and beliefs of tens of thousands of thinking people, as will cause orthodoxy to remember the "gust" with *disgust.*

Rev. F. L. HOSMER writes from Leipsic: "Next to a reverent out-and-out liberalism, give us an honest out-and-out orthodoxy every time." That is a good thing to write from other places also besides Leipsic. Attempting to ride two horses at a time, especially when one is a mule and persists in facing backwards, is poor business in this world, and quite as poor in religion as anywhere else.

Mr. GANNETT, of St. Paul, recently preached a sermon on "Freedom, Fellowship and Character in Religion," and after the sermon organized a Pamphlet Mission Committee of five members. It is suggested that other ministers interested in the movement do the same. Rev. C. W. WENDTE, of Cincinnati, has a still larger committee, who have already done a large amount of work, bringing responses from many cities in the Southern States and in the far West.

The Chicago Athenæum expects to occupy its new building about the first of April. The location is excellent, being immediately adjoining the Public Library on Dearborn Street, between Lake and Randolph. The new building has a frontage of ninety feet; the second, third and fourth stories will be occupied exclusively by the Athenæum. Mr. FORBUSH, the Superintendent, reports seven hundred class students, and prosperity in spite of the hard times.

The discussion of the Bible doctrine of the duration of punishment in hell, is well illustrated by the passage at arms between Dr. LYMAN BEECHER and Father BALLOU. The former quoted the Psalm, "The wicked shall be turned into hell, and all nations that forget God." Then added: "There! the wicked are in hell; get them out if you can." The Universalist replied: "And death and hell shall give up their dead, and all that in them is." "There! the wicked are out of hell; get them back again if you can."

A friend in Indianapolis writes: "There is a Unitarian church here, and a Unitarian minister, and they are *at work.* We hope to secure you a goodly list of subscribers for the PAMPHLET MISSION. Unity Club meets weekly for literary, musical and dramatic exercises, lectures, conversations, etc. Mr. C. D. B. MILLS visited us in January, and gave us two lectures on 'The Wisdom of the Orient,' and one on 'Emerson.' A friend from Texas writes that she means to get us some subscribers for the P. M. in that state."

A real revival of Liberal Christianity seems to be going on in Oregon and Washington Territory. Rev. D. N. UTTER has been publishing a Unitarian paper out there, which has entered upon its second year, and reports its receipts for the first year enough to cover all expenses. This under the circumstances is a marvel. In Portland, Rev. T. L. ELIOT has a church which has outgrown its old house of worship and is about to build. We confess, with such men as Mr. ELIOT at Portland, Mr. GALVIN at Walla Walla, and Mr. UTTER at Olympia, we don't wonder at a revival. We should have more revivals, not of religious sentimentalism, nor of "theological soul saving," but, what the world needs a thousand times more, of righteousness, fraternity, truth and religious common sense, all up and down the land, if we had more such men.

The Radical Review has suspended. We do not wonder, but we are none the less sorry. It could not live because it was too heavy, too high priced, and fearfully weighted with a hobby or two. Nevertheless, a *Review* of the general character of that which Mr. TUCKER has been giving us, is needed. Sometime such a *Review* will be supported. In its funeral oration over the departed, *The Evolution* says: "Were the Radicals of this country to withdraw their support from hoary Error, and bestow one-half as much upon the rapidly-growing Truth, a more wholesome state of things would be inaugurated soon."

A Union Sociable of the Unitarian Churches of Chicago was held at the Church of the Messiah, Feb. 20th, attended (notwithstanding a dark and rainy night,) by about 80 persons from Unity Church, 65 from the Fourth Church, 30 from the Third Church, and enough from the Church of the Messiah to make up a total of some 350. Music, recitations, conversation and supper spirited the evening away almost before the happy throng present knew that it had begun. It is the intention of the churches to hold at least two of these Union Sociables each winter. Another will be held in a few weeks, either at Unity or the Fourth Church.

Mr. BEECHER has been recently saying of the New York reporters: "They are good fellows, many of them are college bred; but I must say that they are profoundly ignorant of theology." Strange! Now that is *very* strange! Take a man and let him have it for his work for a year to report the sermons and theological utterances of fifty different ministers, belonging to twenty different denominations, all teaching different doctrines, and why should he not, at the end of the year, have a knowledge of theology that is perfectly clear and systematic? Any one who, at the end of the time, showed any signs of ignorance or confusion, should be set down as intellectually hopeless.

The New Central Swedenborgian Church that worships in Hershey Hall (Rev. L. P. MERCER, pastor,) seems to be exceptionally prosperous. It has been organized only about a year, and yet it has already taken a place of prominence and influence among the churches of Chicago. Its pastor is proving himself a fresh and vigorous thinker, as well as a pleasing speaker; and withal, while he everywhere gives evidence of earnest and decided convictions of his own, he is exhibiting a spirit of broad catholicity which is exceedingly gratifying to all who believe that religion is broader than any one church or sect. He has recently spoken for Mr. HERFORD and at the Third Unitarian Church, as well as in several orthodox pulpits.

Some one sends *The Alliance* a question. *The Alliance* answers the question. Here they are:

Question.—"Must I believe the Trinity in order to be saved?"

Answer.—"Why not believe in a Trinity? Do not confound belief in a Trinty with belief in the Church philosophy which underlies the Trinity. (Can *you separate* the two, Mr. Editor?) Surely the divine is more clearly apprehended through Jesus Christ (as a member of *Trinity?*) and the want of the soul most fully met. (*What* want of the soul is met by the doctrine of the Trinity?) So the Trinity comes home to human want, and is not given for human comprehension." Ah! Indeed! This is full of edification. But, good Mr. Editor, your questioner's question is: "Must I believe the Trinity in order to be saved?" Will you not dispel the suspense from his poor, dark mind by letting him know?

The past Winter has witnessed a great newspaper fight in St. Louis between the Catholics and Protestants. Bishop RYAN brought it on unwittingly by a sermon which was printed in all the daily papers, on "What Catholics do not believe." When the papers containing the sermon were gone, edition after edition was called for and printed in pamphlet form. This thoroughly roused the Protestants, who, under the lead of the Presbyterians, opened all their guns on the audacious enemy. For two months and more the campaign lasted. One curious thing about it was that every attempt of the Liberals or the Jews to take part in the discussion, brought Protestants and Catholics instantly into harmony in one thing at least, and that was in snubbing the "intruders." However, Rabbi SONNESCHEIN and the Liberal ministers made themselves powerfully felt in the discussion.

A movement is on foot in Scotland to erect a bronze monument to the late Dr. NORMAN MACLEOD, and £800 out of the £1400 necessary for the purpose have been subscribed. In connection with this news it is interesting to call to mind the last words written by the large hearted and large minded Doctor, in his diary, just before his death: "Where is the germ of the Church of the Future? In what church? In what creed? In what form of government? It may come from India, as the first came from the East. But all our old forms are effete, as old oaks, although young ones may grow out of them. Neither Calvanism, nor Presbyterianism, nor Thirty Nine Articles, nor High-Churchism, nor Low-Churchism, nor any existing organization can be the church of the future. May God give us patience to wait. It may be 1000 years, or 3000 yet, ere it comes; but come it will." Yes, and he is the true prophet, man of God, benefactor of his race, who, like the grand Scotchman, sees this, and tries not to hinder, but to *help on* its coming.

Probably no man is doing more to advance Liberal thought in this country than JOSEPH COOK. He stands as a professed defender of orthodoxy. It is marvelous that any one can fail to see that no large amount of such "defending" will be required to bring the time when there will be no orthodoxy left to defend. Mr. COOK's private receptions, at his house in Beacon Street, are spoken of by the papers as very interesting, as they are certainly very broad in their theological make-up. Congregationalism of the most liberal type is represented by Rev. Mr. DUDLEY (formerly of Plymouth Church, Milwaukee, now successor of THEODORE PARKER in Boston); Unitarianism by Dr. BAR-

TOL; Andover Theological Seminary by Prof. MEAD; Boston Methodist University by President WARREN; the Congregational House by Dr. TARBOX. BRONSON ALCOTT (Transcendentalist of the EMERSON type) recently gave a "Conversation" on Immortality. Go on, Mr. COOKE! Every time you bring together the representatives of the old theology and the new, you do something to advance truth and broader religion.

Those interested in the "Great Religions," will find C. P. TIELE'S "Outlines of the History of Religion to the Spread of the Universal Religions," the best work to be had in this country. Its two hundred and fifty pages are full of the very best and latest knowledge, clearly but briefly stated. He regards Animism as the starting point of all religion, and his "fundamental principle is that all changes and transformations in religions are the results of natural growth." After giving an account of Animism, he take up the religions of the Chinese, Hamites and Semites, Islam, Brahmanism, Buddhism, Parsism and of the religions of the Wends, and Germans, Greeks and Romans. The universal religions are Buddhism, Islam and Christianity. He describes the origin of the first two, and indicates the decided influence of the religions of Egypt, Persia, Greece and Rome on the latter. This work is the seventh in that excellent series of valuable books being issued by OSGOOD & Co. as the "English and Foreign Philosophical Library." This is really an English enterprise; nothing but the binding being done in this country.—G. W. C.

Rev. ROBERT COLLYER'S new and charming little book, "The Simple Truth," is meeting with much popular favor, and is going (at least in Chicago,) like hot cakes. It seems to us quite as sweet and fresh as anything the author has ever written. The book is a neat 16mo. of 140 pp., published by LEE & SHEPARD, Boston; retail price, $1.00. It contains ten essays, longer or shorter, most of which have appeared in print before. But they are too full of beauty and tenderness, and withal, they are too perfect illustrations of what is finest and most characteristic in the genius of the author, to be scattered and lost. He who has not read "Growing Aged Together," the first essay of the volume, has not seen Mr. COLLYER at his best. It is well the essays are gathered into a volume. Requests have been made by several different ministers that Mr. COLLYER publish an edition of the book, *containing a Marriage Certificate.* These ministers say they like to give some simple, appropriate present to those they marry, and this volume seems to them just what they have long been wanting. Agreeably to these requests, Mr. COLLYER has had a very neat marriage certificate prepared which exactly fits the book, and may be attached with a little paste or liquid glue to one of the fly leaves, thus answering the end desired. Any minister wishing two or three of these certificates can get them by simply sending postage to Miss ANNIE COLLYER, 500 North LaSalle St. Those desiring a dozen of the certificates will send fifty cents.—J. T. S.

The following are a part of this month's "Doings and Goings" of Rev. J. LL. JONES, Missionary of the Western Unitarian Conference:

Feb. 26. Address before the Rock County S. S. Teachers' Association, on "Tramps," at Milton, Wis.

Feb. 28. Missionary Service at Arena, Wis. The Second Advent Church was crowded. The first utterance of the kind ever heard in that town.

Sunday, March 3. Preached morning and evening at Sparta, Wis.

Mar. 4. Lectured on "Cost of an Idea," in the hall of the State Normal School at River Falls.

Mar. 6. Interviews Mr. GANNETT at St. Paul concerning PAMPHLET MISSION, and other matters.

Mar. 10. Sunday evening; speaks in the Baptist Church at Edgerton, Wis.

Mar. 14. Delivers his lecture on "All Work and no Play makes Jack a dull Boy," at Milton, Wis., under the auspices of the Sons of Temperance.

Mar. 24. Addresses the Red Ribbon Club at Monroe, Wis., on "Character."

On Feb. 17, the first Sunday after the Lincoln Anniversary, the Sunday School at All Saints Church, Janesville, held a memorial session. The engraving of CARPENTER'S picture of the "Signing of the Proclamation," and a portrait of LINCOLN, were exhibited, and the story of the Emancipation was told by the pastor, interspersed with suitable songs.

On Feb. 24, the first Sunday after Washington's Birth-day, Mr. JONES spoke on "The Uses of Great Men," and held a commemoration service in the evening, at which he discussed "The Religious Faith of the Revolutionary Fathers."

The Unitarian Society in Cincinnati seems to be in a very harmonious and flourishing condition, and is doing good work for Freedom, Fellowship and Character in that section of country. Besides carrying on a somewhat animated discussion through "*The Commercial*," on the subject of "Eternal Punishment," Mr. WENDTE is giving a course of ten Sunday Evening lectures on the general subject of the "Childood of Religion," embracing such topics as the following: "The Early History of Man on this Globe;" "The Origin and First Development of Religious Ideas;" "Man's First Theories of the Universe, or Animism;" "Myths and Mythologies;" "Man's First Attempt at Worship, or Poly-dæmonism, viz: Manes Worship, Fetichism, Nature Worship, Zoolatry, Astrolatry and Solar Myths;" "Polytheism;" "The Natural History of Theism;" "The Origin and Meaning of Religious Rites and Ceremonies."

The Sunday School, though still comparatively small, is reported larger than for twenty years past, and with WM. C. GANNETT'S Lesson Papers, HOSMER'S "Way of Life," and "The Sunny-Side" Song Book, is well equipped for good service.

Judge M. F. FORCE recently lectured before the Young People's Unity Club on "The Mound-builders," and Prof. F. W. CLARKE is to follow with a public lecture on a scientific subject. One of the most gratifying features of the work of this Society is the distribution, through its missionary association, of a considerable amount of Liberal pamphlets and tracts; of this more will be said in another number. The Ladies Aid Committee is doing its usual charitable work, and netted $500 by a fair some two months ago. Mrs. FAYETTE SMITH (P. THORNE,) is, by request of Sec'y JONES, preparing a series of Sunday School gift cards for Liberal use. The mottoes will be in harmony with progressive and healthy views of religion and life, and each card will be ornamented with an appropriate chromo. They will probably be published in Cincinnati.